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HUNDRED FLOWERS

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COMMUNITY NEWS & INFO.

25 ¢

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Serving NorthCountry

"Let a hundred flowers blossom, let a hundred schools of thought contend."

SHORTS

Awright, you guys. OFF THE PIG!

WASHINGTON--J. Edgar Hoover, director of the U.S. Federal Bureau of Investigation, reported that 65% of murders in Amerika were accomplished with guns, and that one in four murders was the result of a family feud or broken friendship.

As a result, Hoover said, murder has largely become "a national social problem beyond police prevention." Now if he could just see that some other social problems are beyond solution by the police...

AMERIKAN DEMOKRACY

Amerikans with incomes of more than $10,000 a year will receive about 70% of the benefits in 1972 if Congress adopts President Tricky's plan to reduce individual taxes. What's more, corporations would enjoy about double the tax savings of those below the $10,000 level.

The majority of Amerikan taxpayers (with incomes below $7,500 a year) would receive only 13% of the benefits under Nixon's plan.

40% of the tax benefits under the Nixon Plan would go to 10% of the Amerikans who have annual incomes over $15,000.

KEEP ON POPPIN'

L.A., CALIFORNIA--California Concessionaire's Monthly has reported that the sales of Belfast soda have skyrocketed since it was publicized that the ring tops from their cans are just the right size to fit into parking meters.

"To money."

WHY SHOULD A MAN WORRY ABOUT PREGNANCY? THAT'S A WOMEN'S PROBLEM.

Dr. John W. Dorsey, national president of the American Urological Association thinks vasectomy (male sterilization is wrong because it's bad "to interfere with the basic ego of the male". Apparently he thinks women don't have a "basic ego". Also, former president Dr. Donald J. Jaffar considers the operation morally reprehensible because, "isn't the wrong one being sterilized? The one having the babies is the woman." The AUA is the organization who are most likely to perform vasectomies.

"More American Women Die Every Year From Illegal Abortions Than American Men Die In Vietnam."

THIS IS A RECORDING

BOSTON (BOWNC)--A sign in the front window of the Paulist Fathers Center says in big letters; "REPENT AND BE SAVED." In smaller type in the lower right-hand corner, it says; "If you have already repented, please disregard this message."

"Free speech is the right to shout 'Theater' in a crowded fire."

A Yippie Proverb

PLEEZ REMOVE YOUR CLOTHES

KEMPTEN, GERMANY (BOWNC)--The tourist office of this Bavarian winter resort has reserved a slalom course for the exclusive use of nudist skiers this winter.

DONT STARE DIRECTLY INTO IT! YOULL BE BLINDED!
WHAT IS IT?
THE TRUTH!
HOW ARE YOU SUPPOSED TO LOOK AT IT?
YOU POKE A HOLE IN A GOVERNMENT PRESS RELEASE -
AND LET IT REFLECT ONTO A NEWSPAPER -
AND LOOK AT THE NEWSPAPER WITH YOUR EYES CLOSED.
BUT YOU DONT SEE IT!
BUT YOU DONT GET BLINDED.

LEMMINGS DELAY YEARLY SUICIDE

SJOPKEIL, NORWAY (TRIBE)----Airplane pilots flying over this small coastal village report that millions of lemmings are surrounding it. The lemmings usually bypass the town on their cyclic suicidal trek to the sea. This year, however, the lemmings changed course and headed for the town.

Sjopkeil, a remote village of about 30 souls who exist by fishing and subsistence farming, has no telephones or radio. Their only contact with the outside world is through the airplanes that stop once a month.

However, pilots report that they can't land because of the thousands of lemmings that are covering the dirt runway. The lemmings show no sign of moving towards the sea presently.

It's unknown right now whether this event has any connection with reports from Australia that rabbits have overrun several towns in the remote outback region.

The things we need as of today are. typewriters (electric pleez), cars (as many as you can spare), love, lots more staff, ESPECIALLY REPORTERS, rapidographs. donations, chairs (preferrably straight back), any kind of office supplies, a file cabinet or three, and just about anything else.

If you need papers fronted to you or just want to call us people here, call 333-3717 or 333-8471

Meetings held every Sat. at 5PM for (yum) dinner. Bring a jug of wine or something just as good and help us figure out how to make another paper happen. Meetings are also held on Mon. at 1PM. See you there. YIPPIE

Hundred Flowers is published every week on Friday and is a member of Liberation News Service, Underground press syndicate, WIND, Bird On a Wire News Conspiracy, and United Shitworkers of the world.

Hundred Flowers Helpers this week were: vicki, vicki, bonnie, bob, warren, john, bunchee, richard, david, maddog, debbie, jane, dave, lash, kathy, kathy, sandee, peepul's bakery, good times for the interview with sartre; welcome back leaf, susan, keith and warren. hope you feel better real soon, vic. for all you ghosties and goblins out there--HAVE A HAPPY HALLOWEEN.

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"Don't spend your bread for bread only!"

Subscriptions to Hundred Flowers
$5.50 for 26 issues
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(Institutions $7.50 26issues
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Our duty is to hold ourselves responsible to the people. Every word, every act, every policy must conform to the people's interest, if mistakes occur, they must be corrected. That is what being responsible to the people means.

--Mao Tse-tung on
Serving the People.

DEAR READER

In the past few months Hundred Flowers has been struggling to become an organ for the community. We have found ourselves groping at various significant services and institutions in our community to somehow show them as part of a common struggle to survive. At the same time, we have been trying to encourage people in other projects to become involved in Hundred Flowers, while some of us have gradually become involved with them.

It has all been an effort to break down the distinctions between those people "out there" doing co-ops, bakeries, cafes, clinics, films, prison work, and us people working on the weekly Flowers.

Somehow Minneapolis-St. Paul has to make use of a publication surrendered to serving the people. People involved in a bakery should not only write about their experiences running a bakery, but inform people of information related to baked goods; i.e. whole wheat bread verses white bread, people's bakery verses Pillsbury Co., etc. (See story on page

The same for clinics, co-ops, Honeywell Project, etc., not excluding groups and individuals trying to make the masses of people conscious of the Amerikan Reality.

Because of a small staff, and the kind of dehumanization that people experience when they carry large work loads, Flowers people have had a difficult time bringing what we feel the paper should be into a reality. The weekly rythm of layout, distribution, writing, etc., wear not only physically on a small staff, but also emotionally and mentally. Knowing the paper could be reporting on all the different facets of life in NorthCountry, and the actual contents of the paper each week, is a basic frustration that is added to by the physical work load.

Everybody cannot produce Flowers. There does have to be a co-ordinating collective (collection?) of people who solicit articles, photos, and special help, but beyond that the contents of the paper should reflect and proclaim the sentiments, politics, plans, frustrations, insights, and projects of the people who make up the community that is building "serve the people" institutions and mass movement expressions.

What we long ago decided to attempt to do was to involve people from the streets in the production of the paper. We have always needed more people willing to contribute by taking responsibility for one specific thing whether it be compiling "shorts" (from other papers, news services, etc.); attending certain meetings (model cities, Citizens Unite, etc.); covering news in one neighborhood; helping with layout, distribution; movie reviews, or any other need we have not yet realized--and to make that aspect of the paper have some continuity. Helping does not mean being in the office for hours each day or becoming part of the office staff (unless you choose that). It means contributing where you can, and telling us what that is going to be. If you say you will do something, we figure you responsible enough to do it, and we'll be depending on you.

We need your friendship, your criticisms, and help in correcting ourselves. We need your ideas, reactions and feedback. We need you.

"Direct action takes us into the streets where we are visible, make contact with many different kinds of people and affect the life of a city. In the future, after we win, the streets won't be just another way to go from one office to another. They'll be meeting places, discussing places, communal gathering places.."

--Rat

In love,
and in struggle
--HUNDRED FLOWERS

Read on...

I WANT YOU NOW

The Federal Grand Jury at its last meeting indicted 132 men for resisting the draft. The list of those indicted used to be public information available from the Federal Clerk of Court and was published in the Star and Tribune. It is no longer published in the Star and Tribune and officials say the Clerk of Court no longer allows people to see the list. The reason for the new secrecy is that too many men disappear after seeing their names on the list. People involved in the resistance say that men who split do so long before indictments are handed down.

One to two men refuse induction each day at the Induction Center in Minneapolis. 1500 men have refused induction since December, 1967. Only a small proportion of resisters actually report on the day they are ordered to. Federal District Attorney Renner will not release any information on the number of "no shows", but it is estimated that for each refuser there are, at least four men who do not show up for induction.

The 132 men who were indicted represent only a small proportion of those who resist. Renner and his staff picked those men that they felt sure of convicting. (Lawyers who are representing these men say that many of them will not be convicted because of legal technicalities.)

The governmnet must keep secret the growing ammount of resistance here in an attempt to deter others from resisting.

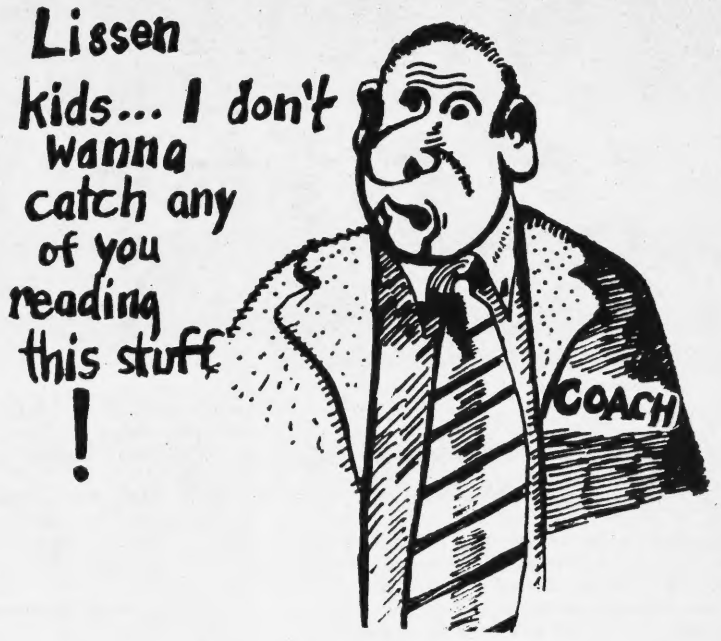
In the attempt to keep draftees "isolated" and assuming that refusal is a singular experience, the government will not release figures on the number of forced exiles and induction refusals. Following is a list of the most recent (quarterly, bi-annual) draft indictments. Some have turned themselves in, but many are still free. "Vive la piece de resistance!

*have been arrested

*Stephen Carlson
Scott Edgett
Sam Edwards
*Warren Falls
*John Gillman
Dave Gcotem
Mike Bucker
*Terrance La May
Steven Johnson
*Peter Suisselquist
Jeffery Plator
Charles Hollander
*Stephen Pfiffer
Carlis Earnis
Peter Nordiem
*Thomas Sobieski
Scott Bennett
Richard George
Herbert Crocker
*Hayden La Clarie
Michael Boplse
*Raymond Simney
Jones Cotter
Michael Hathaway
*John Ganapes
Robert Miller
Roland Surn
Gerald Young
John Schranins
*David Wegman
Roger ruud
Roger Ruud
*David Wadson
*Robert Morgan
David Groandpre
*David Sand
*Michael Ibistu
Jeffery Widness
Norbert Doran
*Michael Blazenic
Gerald Robinson
Mike Schermerhorn
Patrick O'leary
Rodney Oberton
*Bradley Page
*Stephen Pittelhaus
Mike Murdock
Roger Kulack
Tom Galley
*Frederick Held
Ed Hall
*Jim Jannetta
*Greg Jones
Robin Johnson
*Bob La Mettry
Francis Wadline
*Dan Mier
*Jim Oluischeid
*John Beck
*Karl Burton
John Craig
Mike Cronios
Meridith Dotzenrod
Bob Geirs
Brian Johnson
Terry Clark
Randy Grup
*Lawrence Sodbrandson
Frank Jewell
Jay Kardell
Henry Lumpkins
Alan Lundgren
Alvin Moline
Donald Moorhead
Stephen Sutton
Bagu Nelson
Steven McCulagh
*Jerry Bolley
Sherman Gregory
Donald Goodell
Robert Goblisch
*Michael Cullin
Darian Carr
*Gerald Fourrialle
Eugene McGuckin
David White
Richard Ettel
Joe Kaisina
Wayne Anderberg
*David Olavsen
Marvin Renfrow
Allen Rosenberg
*Michael Barrett
Joe Goldberg
*William Meier
*David Bender
*Roger Levering
*Dan Zapio
Leonard Stoltz
*Stephen Kempainer
Gerold Lundemo
Jim MacManus
*Millard McGuinnes
Maurice Van Ness
*Orval Whitney
Tom Yahuranee
Ron Bertch
Mark Rollins
Brian Nelson
Steven Smith
Charles McNelis
*Kenneth Speed
Ron Whitcomb
*Michael Benidl
Ron Studt
Jerry Causton
*David Christofferson
Chuck Newmann
William Huot
Stephen Ryan
Mac Hoffman
Dave Elwood
*Donahue Jones
Todd Zehuder
John Molberg
Eugene McBride
Steven Patterson
Phillips Lindsay
Walter Burch
Steven Nienkirk
Timothy Bradack
Drew Pederson
Robert Pantlin

Jocks Join

the Revolution!



THREE U. of MINNESOTA ATHLETES TELL ALL.

by Doug Stone

"He was the best linebacker we ever had on the freshman team," Oregon State's football coach said. But this spring "he marched into my office and told me he wasn't coming out. I couldn't believe it. It made me sick to see what I was seeing.

"He was wearing sandals. No socks. His hair was down to his shoulders. He had a long beard. It was hell for me. The kid just turned my stomach. I recruited that boy thinking he was Jack Armstrong. I was wrong. He turned out to be a freethinker."

Somewhere, way back in the corner of America's locker rooms, past the tapered torsos, tree stump calves and stretched out jocks, there's a strong odor. It is clearly not the smell of sweaty men and their grubby equipment. It is something more subtle. It's the smell that something is wrong here among the all-American boys and with the system that breeds them.

Black athletes know the stench because they grew up with it. Now some of their white teammates are lifting their heads and sniffing the air. The phenomenon has been dubbed the "jock revolution" and is just as evident here in the heartland as it is on the coasts.

In all, athletic programs at more than 100 schools have been the target of some sort of protest since 1967, according to Jack Scott, the unofficial leader of the athletic revolution and founder of the Institute for the Study of Sport and Society in Berkeley.

Even in such an unlikely place as Wyoming, several high school basketball and football players in two communities quit their teams rather than play for a dictatorial coach.

The many athletes who are speaking out and the dozens of loosely organized protests have various goals. Some are seeking greater respect from hardline coaches and doctrinaire athletic departments. Others are protesting specific grievances or practices such as racial slurs or discrimination.

Three former University of Minnesota athletes explained recently, why, after devoting a good part of their lives to sports, they finally said, "Fuck it." Steve Church, star football player at a local high school, played for Minnesota's freshman team in 1968.

By traditional standards he did quite well, playing linebacker and guard on the same unit that later included some varsity stalwarts. But by spring practice of 1969, "I just started losing all desire to hit other people and have people touch me," Church said. "I found myself hating to touch people at all when before you were constantly beating your head against other people."

"The coaches would be out there screaming 'Attack! Attack!' and I would start to see the absurdity of the whole thing."

By August, 1969, when three-a-day practices began, Church had had enough. He sent Head Coach Murray Warmath a letter explaining the reasons why he was quitting Minnesota football, reasons which ran deeper than objections to the time and energy college football exacts from athletes.

First of all, Church said, he never really fit in with the rest of the team. Like other white athletes who were beginning to develop a social and political consciousness, he was in limbo between black athletes with whom he sympathized, and straight white jocks.

"Blacks and whites were separated physically and culturally," Church said.

"The white athletes generally lived in fraternity houses, while the blacks lived in the dorms. The black athletes were much more aware of their own dignity than the whites. They began to reject the subservient position coaches put players in. They understood the myth of athletics: that they build character, that they build men, that victory is the highest goal."

Church's political leanings got him into trouble more than once with his white teammates. After he attended an anti-war rally in Chicago in 1969, many players stopped talking to him. Church was labeled a "fucking activist" by white players when he worked in a group that supported a black takeover of the campus administration building.

The inescapable analogies between the military and the college football structure also began to get to Church. Football coaches, like the Marine Corps, are interested in building "men." "Warmath was always trying to instill this false sense of manhood in us," Church said.

"Each year Warmath gives a lecture on what a Minnesota football player should be. He encouraged us to join ROTC. He told us about hair length (short). It's constantly drilled into you that you have to be such and such to be a man. Those that don't conform won't play," Church explained.

The ultimate insult coaches reserve for players who make mistakes on the field or step outside accepted norms of behavior is to call them "pussy."

The superman image coaches try to instill in their players is not confined to the locker rooms. Social activists like Church contradict and upset that image. So do freaks and women. Some Minnesota football players used to beat up hippies in a student-street neighborhood near campus, Church said. And if the players saw a woman walking by who didn't meet their standards of what a woman should look like, they would say to her, "Hey Sweat Hog," Church said. Once he was invited to a fraternity party by some teammates. "All the guys were talking about 'those dirty hippies and their sex orgies.' A half hour later all the fraternity brothers lined up to ball two women in the basement."

The fact that college football is "totally big business" is another reason Church pulled out. "Football is not for the students, it's for the alumni," he said. Student interest in Big Ten sports has dropped off so drastically at Minnesota in recent years that the Athletic Department is in the hole financially, and has hired a local advertising agency to promote ticket sales. Church sees more athletes beginning to question the basic tenets of college football.

"All across the country you can see players rejecting the old ways. At the college all-star games they were wearing peace signs on their helmets. Other players are merely sticking out a few years on the team to keep their scholarship," he explained.

Paul Johnson, a 22 year-old Vietnam veteran was forced to quit the freshman Minnesota football team last fall when he discovered that the coaches wouldn't let him play just for enjoyment. After starting his first game, he was told to cut his hair, already short by contemporary standards, or be benched.

"You'll always run into policies you won't agree with," Coach Warmath told him. Johnson had had enough of these kinds of "policies" in the Marine Corps, so he quit the team.

"In the Marines I began to think. Everything the service was for, I was against. When I got on the football team, everything I had begun to think about and believe in was interrupted. They hassled you about your hair, about calling the coach 'sir,' about doing things a certain way because that's the way it has always been done."

Unlike some athletes who have quit, Johnson has not given up football entirely. This fall he will play for a small college in the Twin Cities. He has no illusions about glory on the gridiron or national championships. "I'm going to play for the hell of it – just to have a good time."

Johnson said he has not received any negative reaction concerning his decision to quit Minnesota football. "Many players said, 'Way to go.' " But coaches simply cannot understand the changes that players are demanding in athletics, he said. "They feel their authority is being threatened."

Johnson sees all too clearly the parallel between the mentality of organized athletics and foreign affairs. "The idea that we cannot lose face is applied in football and in war," the former Marine said.

Jerry Pyle, 21, spent last basketball season as the resident freak on the Minnesota team. The basketball coach was under constant pressure to make Pyle cut his hair. The University's sports publicity department even refused to take his picture because of his hair, he said.

Pyle's attitudes didn't exactly epitomize those expected of a Big Ten athlete, either. He alienated many sports fans when he wrote a letter in mid-season to the student newspaper, voicing his thoughts about the irrelevancy of winning. In the letter, he said students would be better off reading Eldridge Cleaver than a local sports columnist.

Ardent sports fans, including the sports columnist, did not appreciate Pyle's expression of his grievances. They seemed to feel that if he didn't like the way athletics were run, he should give up his $2,500 scholarship and quit the team.

While the publicized dissent against the Athletic Establishment has come from many sources around the country, as at Minnesota, there has also been much organized protest. The black boycott of the 1968 Summer Olympics is the most notable example. The Harvard rowing crew, among others, supported that boycott.

In recent years the University of Maryland football players and Providence University track men have forced autocratic and unpopular coaches to quit.

The Cambodian intervention last year brought a bitter reaction from many traditionally non-political athletes. Columbia University football players sent a protest letter to Nixon while their Ivy League track colleagues issued such a strong protest of the invasion that the teams from the Army and Naval academies withdrew from the annual Heptagonal Games.

Scott and the many people who look to him for leadership are attempting to humanize sport and make it relevant to people's lives. They want greater participation and democratization of athletics.

Whatever the reason, athletes are speaking out as never before. Their voices undoubtedly will grow louder. But the sound may have to become deafening before the nation's sports establishment and sports fans hear it. Witness Nebraska, where 60,000 fans dress in red cowboy hats, red jackets and cowboy boots each weekend to root for the nation's "best" college team.

– *Alternative News Service*

HUNDRED FLOWERS PAGE 5

CRACKING THE EGGHEAD SHELL:

AN INTERVIEW WITH JEAN-PAUL SARTRE

BY JOHN GERASSI
FROM LE MONDE

Gerassi: Considering the many defeats the movement and you personally have suffered over the last three decades, how do you manage to stay optimistic?

Sartre: I do what I believe an intellectual should do today, but that doesn't mean I'm optimistic. I'm in the system and I'm forced to stay in it, but I also feel the revolution must triumph. This is a choice. It is not necessarily evident. And if it does triumph, then what? Will the human condition be cleansed of exploitation, alienation, and all that we find disgusting in this society? I'm not so sure. All I hope is that if we are successful in bringing about a revolution without terror, then we'll be able to face things squarely, that is, look at our oppressive past, all the ideas imposed on us by machines but which today we consider — falsely — our own, and deal with them together.

Gerassi: A revolution without terror, yes, but is it conceivable? Can we really expect a successful revolution without revanchism? Can we expect the winners to forget the brutality, the viciousness, the tortures of those in power today? Can a George Jackson be expected to forgive his sadistic guards?

Sartre: No, but that might not be so bad. It is better that revolutionaries wipe out the guilty than each other. Unfortunately, in the past, the winners have always thought about stopping. Historians claim revolutionaries never know where or when to stop. But it is the contrary. They always do stop, so that the next generation of revolutionaries have felt obliged to go after the previous generation. It happened four times during the French Revolution of 1789-94. Perhaps it would be better if for once a revolutionary movement was ready and willing to go all the way.

This, of course, means totally junking all the bourgeois values we have been taught in schools, in the press, at home. My feeling is that of all the groups within the Left today, the undogmatic Maoists, which here we call "les Maos," are most prepared to do that, that is they have most understood that to be genuinely successful a revolution must be what bourgeois historians claim is impossible, namely a revolution that is total yet without terror.

Gerassi: Is that why you will not work with the Communist Party anymore? There was a time when you did. And it is still, in France anyway, a mass party.

Sartre: During the occupation I did indeed work with the Communists, as did all resistants who were genuinely anti-Fascist. After the liberation, the opportunistic manoeuvres of the party made our adherence impossible, and I was often attacked as an enemy in their newspapers. But at the beginning of the 1950s, specifically during the massive US encroachment, NATO, etc. and after French Communist leader Jacques Duclos, a deputy, was arrested (totally illegally as he had parliamentary immunity and in fact was far away from the "Ridgeway go home" demonstrations for which he was accused of being the organiser) I decided to side with them.

The Communists were also leading the opposition to the war in Vietnam — ours, then — and I helped publicise the case of Henri Martin, a French Communist sailor who refused to participate in the war and was being tried for treason. So I helped as much as I could. I even went to Vienna for the Peace Congress. Then the USSR invaded Hungary. To me this was monstrous. Up to then, yes, the Soviet Government had perpetuated horrible crimes, what we call Stalinism, but never before had its troops invaded an independent nation to put down a popular internal insurrection.

To me this was imperialism, pure and simple, as was its invasion of Prague in 1968. The French Communist Party supported the invasion of Hungary so I broke with it. Then, during the Algerian war, the CP showed itself very lukewarm in its support of the FLN, primarily because the FLN was not Communist, and so, though at times the whole Left united to stage joint anti-French colonialist demonstrations, it became clear that it was time to create a movement to the Left of the CP. That Left emerged seriously with the Vietnam war — yours — and I was part of it. But I was still a typical intellectual. That is, I did my work at my desk, and occasionally joined a parade in the streets or spoke at some meeting.

Then May, 1968, happened, and I understood that what the young were putting into question was not just capitalism, imperialism, the system, etc, but those of us who pretended to be against all that, as well. We can say that from 1940 to 1968 I was a Left-wing intellectual (un intellectuel de gauche) and from 1968 on I became a Leftist intellectual (un intellectuel gauchiste). The difference is one of action. A Leftist intellectual is one who realises that being an intellectual exempts him from nothing. He forsakes his privileges, or tries to, in actions. It is similar, I think, to what in the US you would call white-skin privileges. A white Leftist intellectual, in America, I presume, understands that because he is white he has certain privileges which he must smash through direct action. Not to do so is to be guilty of murder of the blacks — just as much as if he actually pulled the triggers that killed, for example, Bobby Rutton, Fred Hampton, Marc Clark, and all the other Black Panthers murdered by the police, by the system.

Gerassi: Are you saying then that the responsibility of the intellectual is not intellectual?

Sartre: Yes, it is in action. It is to put his status at the service of the oppressed directly. Just as the German intellectual who fled Hitler and talked about his anti-nazism while he earned money writing scripts for Hollywood, was as responsible for Hitler as the German who closed his eyes, just as the American intellectual who only denounces the Vietnam war and the fate of your political prisoners but continues to teach in a university that carries out war research and insists on law and order (which is a euphemism for letting

'Every intellectual who cries non-violence to those who try to free political prisoners — he is responsible for their not being free'

the courts and police repress active dissenters) is as responsible for the murders and repression as is the Government and its institutions, so too, here in France, the intellectual who does not put his body as well as his mind on the line against the system is fundamentally supporting the system — and should be judged accordingly.

Gerassi: But concretely, what can committed intellectuals do?

Sartre: In America, it is not for me to say. Surely, your intellectuals know that themselves. They must know that if Ericka Euggins and Bobby Seale are gaoled or killed, it is not the police, the courts, the FBI, and the Government alone that gaols or kills them. They will have let that happen and hence are similarly accountable. Every intellectual who cries non-violence to those who try to free political prisoners — and I understand you have thousands and thousands in America — he is responsible for their not being free. Concretely, I can only talk of France where I am more familiar with the facts. Here, when we have political trials, our job is to immediately stage people's trials, to be in the streets and accuse the real culprits. Here, when the youth confront the police, our job is not only to show that it is the police who are the violent ones, but to join the youth in counter-violence. Here, when political prisoners go on a hunger strike, all of us who can physically do so must also go on a hunger strike.

What it comes down to is this — and George Jackson expressed this beautifully in his prison letters — that the intellectual, more than anyone else precisely because of his privileged status, must understand, and act accordingly, that there are only two types of people: the innocent and the guilty, or as your Black Panthers have also said: "If we're not part of the solution we're part of the problem."

Gerassi: Do you then openly support the use of revolutionary counter-violence to the violence of the system?

Sartre: Absolutely. But obviously, as a man of 65, I cannot participate in it just like that. But whenever there is an important action which is not clandestine I must join it, and in my writing support the clandestine acts as well.

Gerassi: Do you think that these Leftist groups here in France, which, relatively, are minuscule. . . .

Sartre: Yes, minuscule. . . .

Gerassi: Who use counter-violence, can bring about a revolution?

Sartre: I think that they themselves are the product of a revolutionary situation, not in the sense that there will be a revolution soon, but in the sense that there is a real division today between official France — the State, the Government, the institutions — and truth. There is a violent refusal of official power. Be it by small shopkeepers, truck-drivers, peasants, students, or workers who seize plants, we have the embryo of a total rejection of power. Of course this is still mostly unconscious, as these very same people, come election time, vote for official France. But they know, by their actions when their self-interest is at stake, that real change can only come about through violence. I feel that only these minuscule groups understand this, that is why they are the vanguard. As long as they keep plugging away, consciousness can only grow and the split in the society will become more apparent. Once the two sides become clear, revolution becomes inevitable.

Gerassi: So you would approve of the Weathermen tactics in the US?

Sartre: Except that the Maos here are less violent and they are not trying to lay the foundation of a revolutionary party but to create conditions which will mobilise the masses from which, and **only** from which, such a party will surge. But, you see, the conditions are not the same. Here we often win. The hunger strike was successful. After our people's trial at Lens, the accused miners were freed by their courts. After forcing them to arrest big-named intellectuals, including me, they stopped trying to prohibit "La Cause du People." In the US repressions are vicious. They kill. Of course, I think you could win too if big-named intellectuals and personalities became more active. Would they have opened fire at Kent State if

'The protected state of the intellectual is over, since there are no sanctuaries'

every anti-war professor teaching there was in the front lines? Would the police have been so brutal if every one of those so-called liberal anti-war Congressmen and Senators **inside** the Democratic convention had been outside with the people?

Gerassi: But from a revolutionary point

Message from Algiers

eldridge cleaver

The decisive moment in the Afro-American Peoples' struggle for their freedom and liberation will be when the fascists of Babylon, in order to tactically cope with the Afro-American Peoples' Army, move, in one form or another, to run down the Concentration Camp/Strategic Hamlet bit on us. This is a battle that we dare not loose. For if we as a people allow ourselves to be thus totally fettered again, as during the time of slavery, it is clear that we might as well kiss life and the planet earth good-by. Already, white racists are busy regretting that they did not kill off all black people when they had the earth under their heel. The trends in the world today dictate that we, as a people, if we truly intend to survive, must snap to attention immediately, unite immediately, and deel decisively with the forces that are preparing a final genocide for us.

We must understand this fact; at this very moment, men are discussing and negotiating a fundamental deal that will perhaps shape human destiny for the next 1,000 years. Various counteries, which we thought were our friends and allies to the end, are now making a separate peace with our sworn enemy, the fascist imperialist U.S. government and ruling class. The coming into view of the dialogue; and negotiations between the United States government and the government of the Peoples Republic of China should be the final signal necessary for each and every one of us to sit up and take notice.

Already the Western Imperialist powers -- England, France, West Germany, Belgium, etc., etc., -- have united into the Common Market and NATO. Eastern European so-called socialist countries have united in the Warsaw Pact. Discussions have been underway on how to merge the Warsaw Pact countries and the NATO countries into a unified command.

While they do everything in their power to keep our people weak, discouraged, disorganized, confused, and disunited, they are moving at a feverish pace to strengthen each other, tighten each other's organizational machinery, and wipe away their disagreements for a perfect harmony.

The ruling class of the United States is unfolding a global plan to carve up the planet in such a way that when the deal goes down the Afro-American people will find themselves trapped inside and at the mercy of a white racist empire uniting the customary grouping of Western Capitalist sweetheart nations, and including Spain,

Jean-Paul Sarte has long been considered France's greatest living intellectual. His reputation in America has been chiefly based on his development of existentialism, the philosophy of alienation. But not much is said in the U.S. about Sartre's long history of radical political involvement which began with his participation in the French resistance against the Nazis.

Sartre was aligned with the Communist Party from 1941 until 1956 when he broke with the CP over the Russian invasion of Hungary. Since then he has been very active in progressive politics appearing frequently at anti-Vietnam war demonstrations. He survived several assasination attempts by French right-wingers during the Algerian revolution. Sartre was galvanized by the student-worker rebellion of May, 1968, which nearly toppled the DeGaulle regime, something the French left had been trying to do for over two decades.

He now lives in a one-room apartment off Montparnasse in Paris, donating the proceeds from books like his latest, a massive biography of the French writer Gustav Flaubert, to leftist writers and newspapers.

Sartre recently made a widely-publicized break with Fidel Castro when he upheld Cuban poet Herberto Padilla, jailed by the Cuban government for "counter-revolutionary attitudes."

In this interview, conducted by John Gerassi, Sartre displays an interest and awareness of American politics that is rarely found among our own intellectuals. He discusses George Jackson, the Weathermen, American labor and compares the French and the U.S. political situations. He also discusses the role of the intellectual in revolutionary politics and some of the contradictions in which he finds himself in.

of view, that does not necessarily bring about a movement willing to bring down the system. After all, Algeria didn't create such a Left in France, did it?

Sartre: No, and God knows we tried. I think the error is that such a policy is, after all, fundamentally moral. There's nothing wrong with that, on the contrary: to refuse to fight in Vietnam, or Algeria, or Chad, etc is fine and should be encouraged. But a revolutionary policy aims locally: exploitation at home, racialism at home, injustice at home. In a capitalist country, exploitation, racialism, injustice, leads necessarily to wars, but it's secondary as far as establishing a mass-based revolutionary movement is concerned. And that's the real test, today, of those intellectuals who pretend to be committed. It's easy for us to denounce the war — and do nothing. It's harder for us to pretend to want a just and humanitarian society and confront the injustices and inhumanities in our own bailiwicks, in the very places we live — and which give us our life of ease. But that's where the action is. That's where the fight really is. I imagine that every intellectual who claims to be committed and lives in New Haven must have been first of all committed to the freeing of Bobby Seale. . . .

Gerassi: No, Yale's intellectuals seemed to find too many things to criticise about the Panthers to have been active supporters of Ericka and Bobby.

Sartre: Ah, well, I fear, that's as if I had said that the main resistance against Germany being led by the Communists and my being anti-Communist, I cannot join the resistance. There's only one word for such a position: collaborationist. We have a lot of such collaborationists here in France, too. They never understood May 1968. They refused to understand that the protected status of the intellectual is over, that there are no sanctuaries. The university, the laboratory, the research centre, these are all State institutions and hence just as much part of the system as the CRS (France's anti-riot tactical Police Force). The task of the intellectual is not to decide where are the battles but to join them wherever and whenever the people wage them.

Gerassi: In a few days, part one of your massive work on Flaubert will be published. Yet you have often told me in recent times that the only viable activity for the intellectual today is the political race. Is that not a contradiction? And would you explain what you mean by viable activity?

Sartre: My book on Flaubert may, indeed, be a form of petty bourgeois escapism vis-a-vis the exigencies of the times, though it is a very political work. What I mean is simply that the status of the intellectual has changed. He must now write **with** the masses and through them, therefore, that his technical knowledge at their disposal. In other words his privileged status is over. Today it is sheer bad faith, hence counter-revolutionary, for the intellectual to dwell on his own problems, instead of realising that he is an intellectual because of the masses and through them, therefore, that he owes his knowledge to them and must be with them and in them: he must be dedicated to work for their problems, not his own.

In my case, as you know, I have put myself on the line in various actions. For example, I worked for the people's tribunal of Lens (where rebellious workers were charged with various crimes), put my skill at the service of the people's prosecution, explained in tracts why it was the bosses and directors of the Renin-Lietard firm who were the true criminals, wrote out the judgment, etc.

I wrote this material but I was only the mouthpiece of the miners. Also I write articles for revolutionary newspapers, such as "J'Accuse" even though I may not be in total accord with the paper's ideology. I've lent my name to any revolutionary paper that requested it. Why? Well of course, at the beginning it's part of the star-system, letting my name be used to help launch such papers. Simone de Beauvoir, as you know, has done the same, but the objective is to collectivise these papers, to eliminate names altogether, and eventually to create newspapers written by political participants, that is by the masses who fight, the role of the editorial collective being only to help technically, put these papers together, and publish them. Each time there is a seizure of a plant by workers, for example, our job is to make sure that it is the workers themselves who explain why they did it, what they felt and learned from it.

Gerassi: In what way does this differ fundamentally from the task of the Communist Party which has always had intellectuals but is based on workers?

Sartre: The Communist Party has always separated the intellectual from the masses. Its principal mode of operation is the cell, of which there are two kinds—the enterprise cell and the neighbourhood cell. In both cases the intellectual, either because they do not work in the enterprise, the factory, or because they do not live in working class neighbourhoods, are separated from the masses.

Gerassi: There's the difference in life style too, isn't there?

Sartre: Yes, but, you know, the masses never really hold that against you. I've noticed that in my own case many times. It's that I'm with workers in actions that count, not the fact that I may live differently and better in Paris. No, language is a much more serious problem. Intellectuals take for granted all sorts of propositions which workers do not.

You know it's much easier for a philosopher to explain a new concept to another philosopher than to a child. Why? Because the child, with all his naivete, asks the real questions. So do workers. To reach them, we have to use a different language, not talk down to them—that always fails—but use a language that is honest, by which I mean we have to use words which are not loaded with a past. We have to demystify our words. If you look at "Rouge" ("Red," the newspaper of the Fourth International in Paris) for example, you will understand what I mean: it's unreadable, full of Marxist concepts each with a past, half words whose meaning is clear only to the initiated. What we want to create is a language that explains the necessary political realities in a way that everyone can understand.

Gerassi: But are such newspapers, no matter how simply written, read by the masses? It doesn't seem to me to be the case for "J'Accuse," and I know it's not the case with Leftist newspapers in England or the US.

'A committed newspaper must show its committment not only in its content but in its distribution as well'

Sartre: The only solution to that is militant distribution. A committed newspaper must show its commitment not only in its content but in its distribution as well. It is not enough to plunk a pile of papers at the vendor, or wage a subscription campaign. The paper must be distributed in the factories, in the working-class neighbourhoods, in the ghettos—by militants going up to individual workers. What's more, the militant distributors must not just sell or give away the paper but talk about it, ask the worker what he thinks about it, and why. It is the reader who must ultimately make the paper. Say the paper talks about the seizure of a plant in Grenoble, in articles written by workers who participated in the seizure, well then, the militant distributor asks the worker in front of the Renault plant at Billancourt to read it, comment on the article, write about it (or talk into a tape recorder, which then becomes an article for the next issue). The militant distributor, who is inevitably an intellectual at first, thus operates merely as a sort of mediator between the workers of Grenoble and Billancourt.

Gerassi: That may be possible in France where the workers are politicised, have a class-conscience, but in the US, where this is not the case, where, in fact, many unionised workers are against you, would the tactic be appropriate?

Sartre: I would say the tactic should be the same, though the risks are different. In the US your distributors may be beaten up more often. But that happens here in France too. Our people are often roughed up, sometimes very, very seriously, by the goon squads of the CGT (General Confederation of Workers—which is run by the Communist Party). That's why it is my job to do things like that, as there is more of a chance for me to get to talk to workers than a student.

Gerassi: You would say that big name intellectuals in America should do the same?

Sartre: Absolutely. It is very easy to denounce the war in Vietnam by signing petitions or marching in a parade with 20,000 comrades. But it doesn't accomplish one millionth what could be accomplished if all your big-name intellectuals went into the ghettos, into the Oakland port, to the war factories, and risked being man-handled by the roughs of the maritime union. In my view, the intellectual who does all his fighting from an office is counter-revolutionary today, no matter what he writes.

Gerassi: Are you ready to risk your own skin in this tactic?

Sartre: Yes, and I have—at Renault, in Lens, in Paris streets. Of course, I am fully aware that it is easier for me as my name, my prestige, protects me somewhat, always. But would this not be the case of your big-name intellectuals too? Usually, wherever you go, wherever I appear, there is a group of people for you, a group against, and a majority who are just curious, usually neutral, perhaps amused. It's to them you must talk. Depending on the relationship of these forces, the risk is minimal or great. But let's face it, had they beaten me up, there would have been certain political advantages from that, no?

Gerassi: But a big-name intellectual such as you can have access to the straight press which is read by the masses. Why not then take advantage of that?

Sartre: Careful. The masses do not read the straight press to be informed but to be entertained. That's why they read L'Aurore here and . . . what? . . . the Daily News in New York.

Should they read a Leftist newspaper, they may not agree with it, they may in fact be totally against, but they know the object is to inform, not entertain. The concept of freedom of the press is a bourgeois concept. The masses don't worry about such things, and you will never see workers protesting press censorship, here in France at least, and I would conjecture that neither in the US would masses wage a campaign against the censorship of reports from Vietnam. The masses know instinctively that the press belongs to the bourgeoisie, not to the masses. Freedom of the press is capitalist freedom of the press, which means that, perhaps unconsciously, the masses view the press as the enemy. Hence they don't expect from it anything that is really meaningful in terms of their own lives. This was not true, of course, in Czechoslovakia, where the workers and students were united in demanding a press that would inform them as their own, that is, as a Socialist press.

But in a capitalist country the straight press doesn't really count, so why write for it? As for the independent left-wing weeklies or monthlies, they are not read by the masses, only by the Leftist bourgeoisie. In general, I will write, here in France at least, only for newspapers that are militant, even if I don't always agree with their ideological position, that is, newspapers whose staff understands that their role is to break the vicious circle by going to the masses militantly, and that doesn't mean hawking the newspapers in front of the cafes.

Portugal, South Africa, Southern Rhodesia, and Israel. In return for this, the United States is going to pull its forces out of Asia -- South Korea, Indo-China, Japan, the Philippines, Thailand, and Taiwan, etc.

To cope with this situation, we have one and only one path open to us: to arm and organize ourselves into a powerful, deadly, invincible block inside the United States so that the United States cannot do anything of which we do not approve. There is no other path open to us. Only an Afro-Amerikan People's Army can guarantee the Civil War. Our first battle is for the right to organize our People's Army. Again, there is no other way. Our People's Army must come into being through combat, fighting from its inception for its right to be.

There are those, I know, who feel let down at this point, because here I go again talking about guns. But whether we like it or not, the world that we live in is controlled with guns organized and controlled by those who rule. This is the basic fact that we have to deal with. Those who cannot move beyond that point -- I don't know what to say to them. I would hope that Attica speaks louder than words. Kent State and Attica, unless we look upon these as freak incidents that more than likely will not repeat themselves, should make it clear to all where the ruling class is coming from and how readily they turn the guns upon the people. In both of these cases, what must be taken careful note of is the eagerness with which policemen, state troopers, and national guardsmen did their killing. Backed up as they were by political men in the highest seats of authority these murderers of the people knew that what they did would be written off as justifiable homicide. The line that was drawn, with the blood of the people, defines both the nature of our movement and the lengths to which the enemy will go to contain our struggle. What Frederick Douglass said a hundred years ago is still true today:

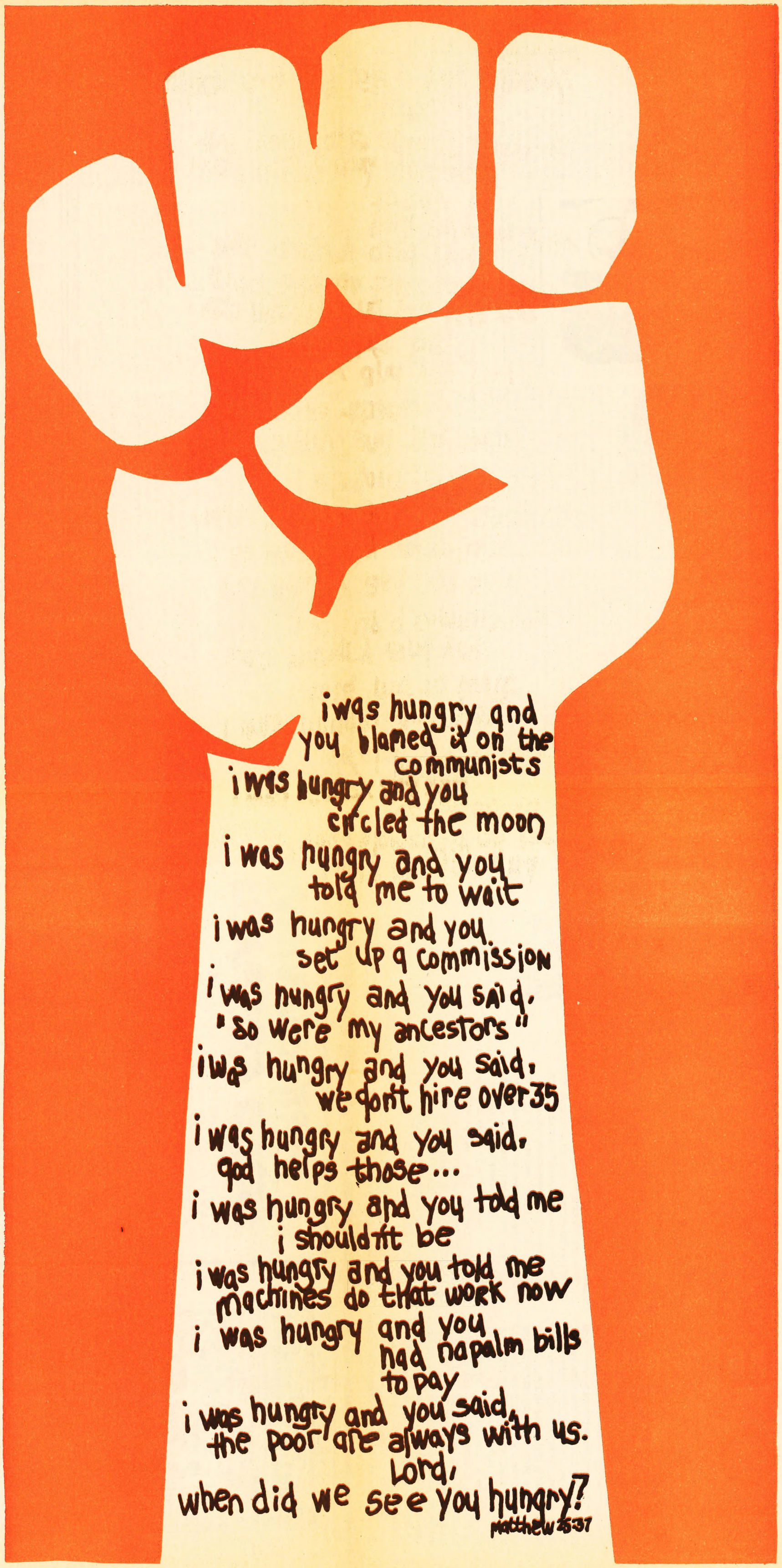
An unarmed people is subject to slavery at any given moment.

We have the choice of moving now, or waiting, on CP Time, to make a final rush for the door when it begins to close. The door is already closed. Our task is to open it. What our enemy is doing is trying to seal that door forever. In concrete terms, we must, overnight, pull together some political machinery and back it up with guns. When I say "political machinery", I'm not talking about the Republican or the Democratic Parties. We must come together in a United Front organized on a community by community, city by city, strength, through organizational machinery, with all the other oppressed people inside Babylon and the world who have not made their human rights. This must be backed up with guns so that the uncle toms and traitors cannot destroy it from within and the enemy cannot smash it from without.

There is a world of difference between 30 million unarmed niggers and 30 million niggers armed to the gills.

Eldridge Cleaver
Minister of Information

Algiers October 1, 1971



i was hungry and
you blamed it on the
communists
i was hungry and you
circled the moon
i was hungry and you
told me to wait
i was hungry and you
set up a commission
i was hungry and you said,
"so were my ancestors"
i was hungry and you said,
we don't hire over 35
i was hungry and you said,
god helps those...
i was hungry and you told me
i shouldn't be
i was hungry and you told me
machines do that work now
i was hungry and you
had napalm bills
to pay
i was hungry and you said,
the poor are always with us.
Lord,
when did we see you hungry?

matthew 25:37

TO BE — OR NOT TO BE ?

Well friends and neighbors, the New Riverside Cafe has run into another amazing snafu. The powers that be are now requiring the cafe to use union labor and master workmen to install our plumbing and ventilation in the kitchen. There have been great hassles between the cafe and the three of four city government departments over code approval, various construction permits and the like. It runs like this: In order to put together a kitchen, you need plumbing and ventilation. In order to have your kitchen approved for restaurant use, you must have permits to do the necessary plumbing and ventilation. In order to obtain permits you must be a construction contractor with union rating. If you are a contractor with union rating, you charge outrageous prices. Right now, the esstimated cost for plumbing and ventilation are running to about $2000. It's Catch 22, right here in good ol' Minneapolis. The cafe can't open up until the $2000 is raised and the work is done, but with the cafe remaining closed there is no income and no way to make the money. Meanwhile the cafe is still open for North Country music every night (except Monday) from 9 to 12. There will be a huge benefit at the cafe on Friday, November Fifth including at least 3000 musicians. The benefit will run from 8:30 to 12:30 on Friday night.

The cafe hopes to be able to have it all straightened out in a couple of weeks. If the staff isn't evicted from their house for non-payment of rent (there really isn't any money) it should be able to get it on soon, serving those cheap, hot, natural grunts. But the cafe needs everyone's help right now. Come during the day & help us build. Come at night and listen to the music. And if anyone out there has any spare bucks they could give as a loan or donation (the cafe is a legal non-profit organization; donations are tax deductible) we sure could use it now.

And thanks muchly to all you people who've helped so much already.

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FILM REVIEW:

THE HOLY OUTLAW

In May of '69, a group later known as the Cantonsville Nine destroyed draft records in Cantonsville, Maryland.

"The Holy Outlaw" includes an interview with a middle-aged clerk who was working at the time. She is nervous, a little out of breath. There will be a lot of work involved in straightening things out, she says, but she does not seem very bitter toward the raiders. She points out that some of the boys will be inconvenienced because doctor's statements, which cost money to get, were destroyed.

She seems to be upset mainly at the breach of office order that occurred. Her response is understandable, familiar. She does not know Daniel Berrigan, one of the raiders and also a Jesuit Priest and a poet.

The film is mainly about Dan Berrigan. It's an hour long, black and white, easy to watch, with not much moving camera. In the sections where stills are used, they are often dissolved smoothly into one another. The cutting is interesting, and not very flashy. There is never any doubt about what's happening on the screen. The sound is easy to pick up. One clean image follows another.

Father Daniel Berrigan went to Hanoi early in 1968. This was a time when the city was being bombed. When he returned to the U.S., he explains, "I saw my sweet skin was hiding behind others."

In May of 1969, he participated in the raid on the Cantonsville Draft Board. This event is filmed, very clearly. (Not the entering, but the burning of the records that followed.)

Berrigan makes a statement as the felons stand before the fire. He says "We are trying to make it more difficult for men to kill each other." The police come. You get the feeling that they would never get straight who was doing what and who was just standing around unless someone told them. We see one officer has a clipboard and a 19¢ Bic pen. He writes down the names.

Daniel Berrigan is the brother who didn't turn himself in when he was supposed to. Last week's film at the U. Film Society, "The Murder of Fred Hampton," showed one side of police power in America: they have guns that shoot through walls.

This film tells another side. Berrigan is the man who eluded the FBI for four months, during which time he never stopped talking and advocating. One afternoon he preached a sermon to a congregation in Philadelphia. The film record of this is also very clear. We see the church minister first--wearing a suit, short hair, and a nose that looks like it may have been broken once or twice in the police gym. For reasons which will become obvious, he says, there has been no previous announcement of the man who is to speak next. It sounded like an allegory, someone in the film says later. And, he adds, the speaker will have to leave right after the sermon.

Later, when the camera picks up Berrigan in the sunlight outside the church, the feeling of sanctuary is gone. Thre is some street traffic, and a lot of excitement. Then he is chauffered away in the back seat of a glistening late-model GM car.

This is the other side of police power in America: it depends above all else on money, and when they run into situations where money won't buy information,a severe intelligence problem shows up.

The burning of the draft records and Berrigan's sermon are the dramatic highlights of the film. These events are intercut with a lot of the sort of thing that is often dull--interviews, for example--but in this case they aren't dull. Howard Zinn, a professor at Boston University, talks about Berrigan, bringing his own sense into the film. His statements serve as a kind of punctuation, explaining Berrigan's motives or the context of filmed events.

Two church ladies are interviewed after the sermon. One says that her son got through five years of World War II without a scratch. Then her grandson was sent to Vietnam, and was killed. She does not like war. The other lady prefers to take up the question of Berrigan's official relationship to the church--a question which seems to offer limitless possibilities for discussion for those who do not want to deal directly with Berrigan. Both women appear to have been stirred by Berrigan's appearance. They are uneasy, unable to dismiss him. But the words do not come, until, with some relief, they begin to recall the old phrases, the old excuses, the one lady maintaining she is against violence, the other saying she is for Law and Order. Equilibrium is restored.

There is another interview with an old man who has two hearing aids. He says he missed the priest's name and almost all of the sermon, but he has caught the vibes and is delighted. He says he wishes things like this would happen more often at church.

Another interview is with a church member who is strongly opposed to the war and who respects Father Berrigan. But he says, simply, that he is not ready to give up his middle class life. (Berrigan had challenged the congregation to think of ways--there are hundreds of them, he says--to confront the power structure with non-legal and non-violent action.) Like most people, this man was not ready to radically change his life in order to maintain moral consistency. He said he would do what he could from "inside."

Berrigan had told the congregation that it has become impossible in this land to obey the law and remain true to Christ.

This is a rich film because it explores both the power and the limitations of Berrigan's politics.

If people won't give up their lives in order to maintain moral consistency, maybe the next question is, will they give up their life for an alternative that provides for their economic needs at the same time it offers a life that is both more humane and more consistent than their old life? How long can alternatives continue to grow until they too have to confront the law? Somewhere in the film, Berrigan suggests that the cost of change, in blood, may be at least as great as the cost of immobility.

THE HOLY OUTLAW will be shown Friday and Saturday night, October 29 and 30, by the University Film Society, at the Museum of Natural History, at 7:30.

Also on the program each of those nights will be a feature-length fiction film from Cuba, which we were not able to review. The Film Society says that "This is probably the only Cuban film available in the U.S. and one of the best of this developing cinema, which has suddenly emerged as a creative movie center during the mid-sixties. The Cuban film, MEMORIES OF UNDERDEVELOPMENT, was directed by Tomas Gutierrez Aloa (who studied at the Italian film school in Rome) and tells the story of an intellectual and his difficultires and his difficulties of adapting to a new, changing society rather than choosing exile with his family. The film is in Spanish with English subtitles."

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BIRTH CONTROL BY ASTROLOGY

The moon, first as an influence on fertility and later as a deity, has been considered throughout the ages to be in a peculiar relation to women. It is the source and origin of their power to bear children, the goddess who keeps watch over them and all matters that primarily concern them. These beliefs are very widespread. They are to be found almost all the world over, persisting from remote times up to the present. At present, most people, particularly scientists, are more concerned with analyzing moon rock than with concerning themselves with the old noti notions of the moon as "all-mother", the shimmering and benificient giver of life. In Czechoslovakia, however, there is a scientific center taking a different sort of look at the moon. The institute is equipped with up-to-date computers, reels of mathematical data and precise medical information. The "mission control" at this center is staffed by gynecologists and psychiatrists.

Directed by Dr. Eugene Jonas, their mission is to try to alleviate a great deal of anguish right here on earth. To do it, they're dispensing "prescriptions" based on the position of the moon, the sun, and the planets. In other words, these Czech m.d.'s are using astrology. Their astrological advise is coming from the Astra-Research Center, founded in 1968 by the Czech government.

The Astra-Center of Czechoslovakia believes it has found a way to:

A. Ensure safe, reliable birth control without pills, contraceptives, or operations;

B. Help many seemingly sterile women become fertile;

C. Help women who have had nothing but miscarriages deliver full-term babies;

D. Determine the sex of the child, upon conception.

The Jonas calculations have been tested on almost 30,000 women, as a means of birth control, or to help them select the sex of their child. They have proved 87% correct. Combining psychiatric observations and birth data of particular women with the calculations of astronomy and astrology, Jonas found something---a planetary configuration---a key. This is an individual pattern that, basically, involves, the angular relationship of the sun and moon at each woman's birth. Once you find this calculation, Jonas discovered, it's possible to go on and figure out the days that a woman can conceive during her entire lifetime. He explained that the time of a woman's maximum fertility in each lunar month was the point at which the moon reached exactly the same relationship with the sun in degrees and minutes as it had at the time of her own birth, there being a period of about two days or more beforehand when intercourse could lead to conception. This rule applies regardless of menstruation.

One thing which particularly ought to be mentioned about Dr. Jonas--he's never received any material benefit from his work and has carried out his calculations absolutely free of charge. He says he first became motivated in his research in 1956, shortly after abortions became legal in his country, to find a less painfull and traumatic means of birth control than abortion.

In astrology, each planet influences a particular portion of our being. The key influence the moon has on us is fecundation. "Fecundate" means "to make fruitful or prolific: impregnate". Each woman has her own chart or make-up, and it would seem likely that each would have her own fertility period. (Perhaps men have their own fertility cycle, also?)

A minimum amount of testing has been done by a small group of sisters in Monroe, Washington. They have checked the time of birth of several children and traced back to the probable conception date. In each case, that date and the date of the mother's astrological fertile period are the same.

PEOPLE'S MEDICINE

Okay, here's how you do it.

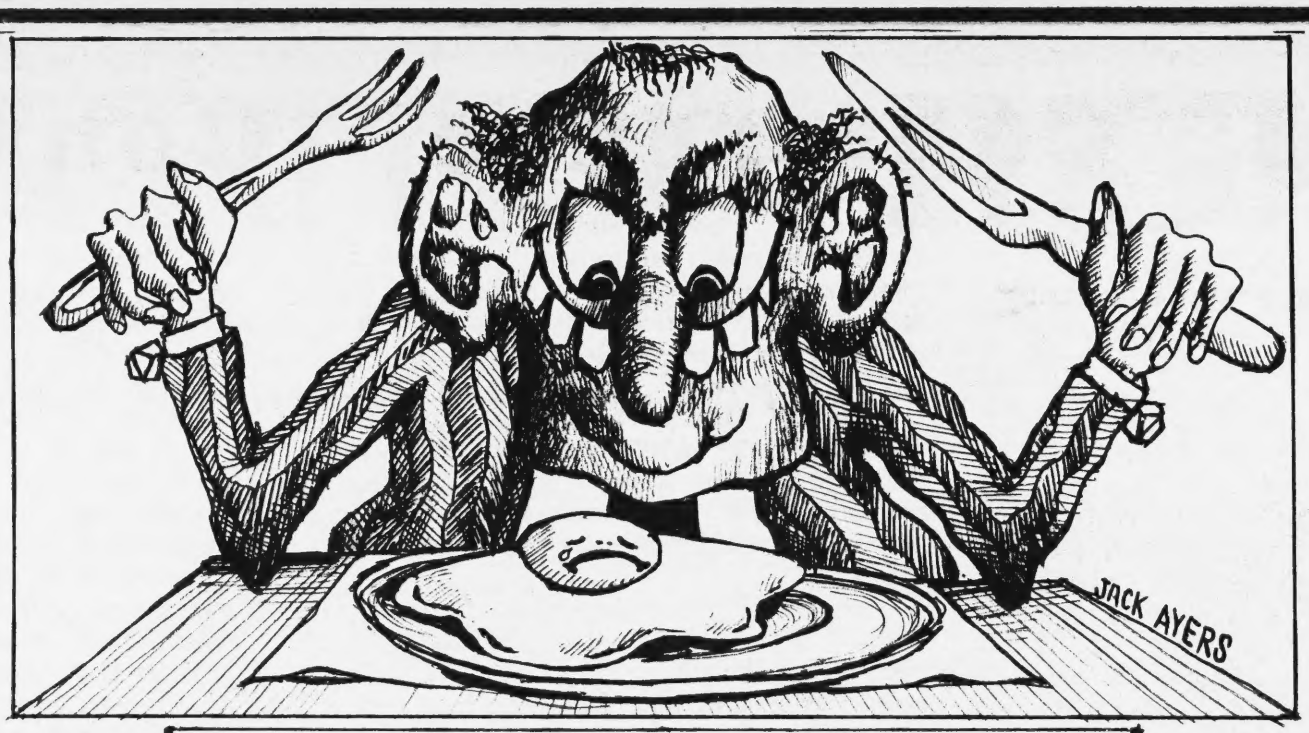
1. Draw up (or have drawn) a natal chart for yourself, based on your exact time of birth. Calculate the number of degrees between the sun and moon at the time of birth.

2. Consult an ephemerus for the particular month in which you wish to know the days you are most fertile; you'll be looking for the moon to be the exact number of degrees AHEAD of the sun as it is in your natal chart (not behind, unless you also calculate the number of degrees interval in your natal chart in this way). Add a day on either side of this and you come up with your most fertile period of the month. (An Ephemerus lists the position of the moon by zodiacal signs, for each day, so just count the number of signs between the sun and moon allowing 30 degrees for each sign. An Ephemerus costs 2 or 3 bucks in the bookstores and will include tables for all the planets for one year.)

The more information sisters can get together on this method of birth control, the closer it may bring them to a new physical liberation.

OFF THE PILL

WHAT MUST WE DO TO WIN?
EVERYTHING REACTIONARY IS THE SAME.
IF YOU DON'T HIT IT, IT WON'T FALL.
IT'S LIKE SWEEPING THE FLOOR...
WHERE THE BROOM DOESN'T REACH, THE DUST WILL NOT VANISH.
THE ENEMY WILL NOT PERISH OF HIMSELF,



What comes first: The Chicken or The Egg? ABORTION + RELIGION

The main argument against abortion is that an embryo is a human being with a rational soul. The idea of ensoulment occuring at the moment of conception is a recent one and has an interesting background.

With his pioneer work in biological classification, Aristotle provided the basis for Western attitudes towards abortion. He decided that a male embryo was ensouled 40 days after conception and a female embryo 80 days after conception, (and everyone knows girls mature faster than boys.) This resulted in abortion being considered murder only if done after the 40-80 day limit. Since it is impossible to distinguish a male embryo from a female one at such an early date, one wonders if a disproportionate number of females were being aborted. Even St. Thomas Aquinas, whose writings are an important source of Catholic doctrine, felt that "at the moment of conception there originates a vegetative organism that will slowly evolve into a sentient organism to become, at a moment I cannot determine, a rational organism, a real human being."

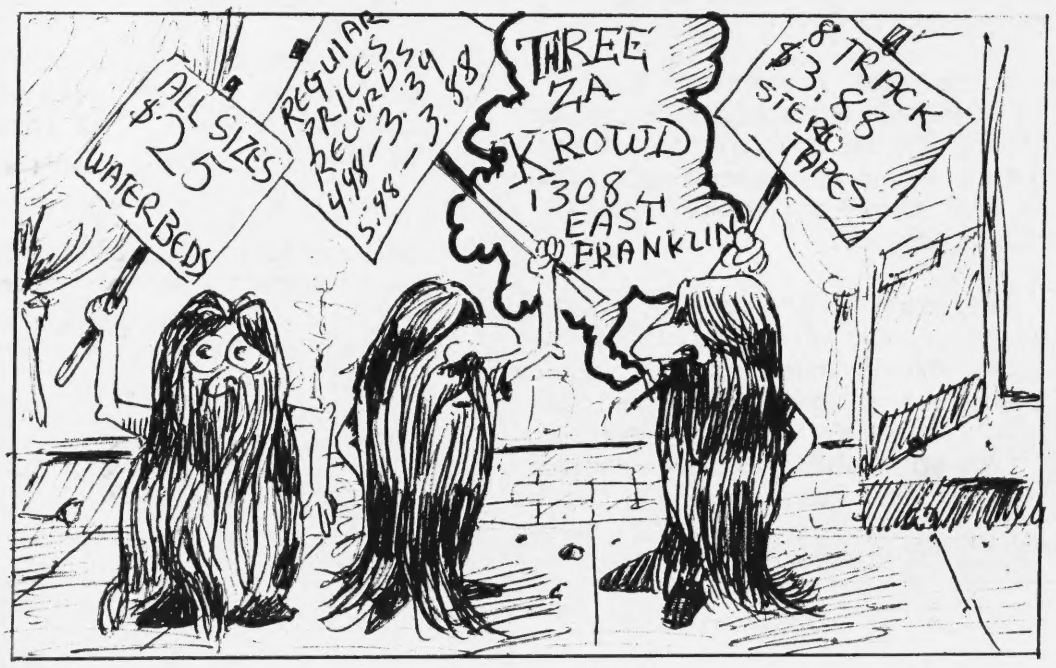
In 1588 Pope Sixtus V broke the common and canon law tradition by reissuing a papal decree declaring all abortions murder. This was done as a punishment against women for taking part in the sin of sexual intercourse. In 1591 the more humane Pope Gregory XIV succeded Sixtus and reversed the ruling. During the last century France was ruled by two Napoleons, each intent upon developing a world-wide colonial empire. It was in the interests of church and state to have huge numbers of Frenchmen in order to fight the wars, sustain the home economy, and to colonize; so here were tremendous social pressures, such as extra pensions for extra children, public ridicule for couples with only a few children, sermons about one's duty to bear children put upon the people to have larger and larger families. The population was booming nicely until a German biologist, Ferdinand Keber, using a new, stronger microscope, was the first witness to the penetration of a female ovum by a male sperm. This information first indicated for certain how and when conception occurs. Showing great ingenuity and a strong desire to limit family size, the French people developed enough birth control methods to cut their birth rate in 10 years. Outraged at this threat to the glory of France, Pope Pius IX decreed that all abortion was murder, was "against the precept of God and the laws of nature." So what had been going on for centuries among Catholics and non-Catholics, was suddenly declared unnatural and ungodly for the simple reason that abortion was limiting the population of France.

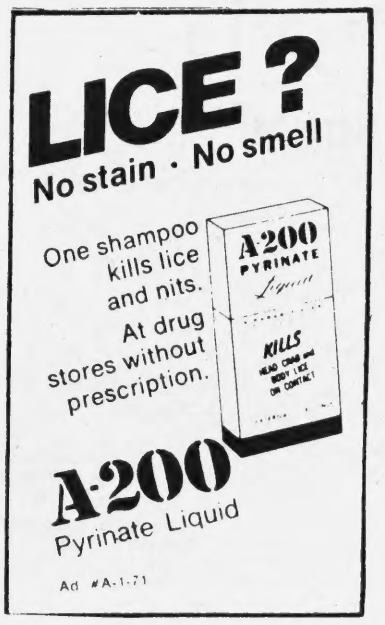
It is interesting to see how inconsistently the belief of the human embryo as a human being is applied today. Should an untimely birth before 20 weeks occur, the act is a miscarriage, not a delivery, and is not listed on a mother's parity record. A birth or death certificate is not required and the body is treated as a pathological specimen without requiring legal interment. It is not christened or baptized. Only two-thirds of all fertilized aggs become firmly implanted in the uterine lining: the remaining one-third are aborted naturally within 4-5 weeks as a "late period". Yet no one baptizes or mourns the loss of a soul when this happens. If abortion is murder, then it would be just to condemn to death (in areas with capital punishment) a woman, her doctor, and a helpful friend who drove her to the doctor's since they are responsible for a "murder". Could anyone possibly consider the scraping of a woman's uterus a just cause to so condemn three people? In legal cases involving damages the embryo is not given status as a legal entity until quickening, the beginning for fetal movement, usually defined as five months. It seems that only in abortion laws themselves, is an embryo regarded as a child--elsewhere it is simply an endoparasitic growth.

When you finish eating a fried egg do you comment on how good the chicken tasted? When you see a squirrel with an acorn in its sagging cheeks do you marvel that such a small animal can carry a tall ock tree so easily?

If during the process of building a house, you accidentally burned your blueprints, would you call the fire department to tell them your house was on fire?

These questions seem absurd, which they are. The difference between a potential state and the present one can be very great indeed. An embryo is a potential person, but it is not presently a person, and to give it the status of one is to do so at the expense of rights and lives of women, and has caused grave burdens to society.





Co op Conference Convened

By Lash.

On Tuesday, October 19, three carloads of movement people representing the food co-op movement in Minneapolis- St. Paul started on a journey to Toronto, Ontario, for a National Conference on Co-ops. This conference was called "Community and Conscience." Little did we know what was in store for us.

As soon as we arrived, we knew something was wrong. Neill-Wyeik College, one of the sponsors of the event, was a 22 story Hi-rise Dormitory, paid for by government subsidy and run by a paid staff ($250/week). This it seems was supposed to be a cooperative.

We quickly found out that the building was inhabited by students from Ryerson Polytech. Institute, contained its own Sauna, Pool Room, and many other "luxuries." Other sponsors of the conference included Benson and Hedges, University of Toronto, League Life, mutualservice; and Nationwide mutual insurance companies. Also North American Student Cooperative Organization (NASCO), United States Youth Council, and the Cooperative League of the USA.

Anyway, there was this $12.00 registration fee for the Conference. This fee covered salaries for the "Resource People" (People running the thing) $7500.00, $7800 for guest speakers ($1100.00 for Saul Alinsky 's short speech), plus additional thousands for such things as videotaping of workshops, of films which no one wanted, a catering service to put on dinners, and misc., which included folders filled with a meaningless bulk of lists and a thick pad of notebook paper (NOTE: most of these leaflets talked of "controlling our enviorment.")

Needless to say with the $25 I receive a week at Whole Foods I didn't dig paying for Saul Alinsky and videotapes, so we passed the proverbial hat with the idea that anyone in our group who wanted and/or could pay would be able to.

The collection from the 13 of us was about $30.00, which we presented to the salaried manager of Neill Wycik, Stan Edelman, We also rapped with him about the Conference and some of the differences became clear. He then refused the money telling us to talk to someone else. The lone statement which he made which stood out in my mind was to the effect that "power means success, and power is money. We are in the bussiness of accumulating money."

Now there was this thing about buttons. If you'd paid the registration fee, you'd get a yellow button ("control your enviorment"). Resource people had green buttons. We ripped off buttons in order to go to the workshops.

One of the workshops was on food conspiracies. Picture if you will a videotape camera and about 75 people sitting in a large circle with one man standing and rapping at us and the camera. Somehow a conversation got started and it was discovered that Minneapolis-St. Paul had an unique brand of food conspiracy; store fronts open all the people. The rest were representing food buying clubs similar to Ecology Co-op. Conversation was incomplete and it was agreed that we should talk at another time.

We also listened to a lecture by Dr. Joshua Horn, a surgeon who spent 14 years in China. The lecture, on the "Chinese Communal Experience" was very interesting and informative.

Meanwhile, we were camped in the basement of Neill Wycik, cooking our own meals, on a coleman stove.

On Thursday night we went to the opening dinner out of curiousity. A catering service had set up such delights as Salami, potato salad and white bread. Then it happened. One of the "resource people", eyeing a green button on the coat of Danny (from N.C. Coop), she angrily ripped it off. We were then hustled out of the cafeteria. We shortly after tried to give our $30.00 to one of the Directors of Neill-Wycik and were once again referred to someone else.

Since our basement "home" was rented out to Aero-Space students for an evening party, we had to find another place to eat.

Luckily some far-out sisters and brothers invited us to their Communal House where we got stoned on good food dope, and good vibrations.

The next afternoon some other alienated folks called a meeting at a nearby park to discuss how we should deal with this ugly experience. It was decided that we would have a potluck supper in the evening in the basement of Neill-Wycik and plan alternative workshops of our own.

The dinner was great, many people brought food, we all cleaned things up, and we set up a loose sort of schedule for workshops on Saturday.

The workshops were very unstructured but I know myself that I learned more at these than at any other time in the conference.

Another development concerned the closing dinner. A fellow from Massachusettes Food Conspiracies suggested that the Food Co-op people prepare and serve the closing dinner. We were not informed about it until after it was decided that the dinner would be cooked and planned by the salaried Neill-Wycik chef with the assistance of us little folk. Although it was a very good meal, the "vegitarian Lasagna included bleached shit-noodles, msg, and other tasties. Fuck that shit. We wanted the folk eating the food to clean their own dishes. That fell apart, though it shouldn't have.

Well that's it folks, "Community and Conscience," paper plates and plastic forks, government funding and power elite, luxury and liberals. The result: an ugly trip. The revolution begins in your head Neill-Wycik is not my idea of a revolution or a co-op.

If there was anything learned from this conference it was this: Cooperative Conscience must grow from the hearts and heads of the people, not from the assistance of big money institutions.

Medium There by K (for Kathy)

IN a magnificent act of sweeping condenscension, I have decided to put in some cheap, nutritious recipes for those of you who (like me) are still eating meat. However, if food must include great chuncks of beef muscle by your definition, then you're either too rich or too unaware to get much out of these recipes. The chowder uses fish, (at Northcountry perch is 49¢ for a frozen one pound brick) and a few strips of bacon. It's rich, spiced, good for you, cheap, and if you are trying to get away from bloodied meat, a very easy transition food. I figure it costs about 75¢ per gallon and 1½ cups fill me up.

Fill a pot with half the volume of clean, raw potatoes that you eventually want of soup. Boil until they break with a fork. Gently lift the potatoes out and let them cool.

Toss in one pound brick of fish per gallon of soup. (Remember fifth grade fractions) You're cooking the fish in the potato water to conserve vitamins. As the fish thaws and cooks, mash it into small pieces.

Meanwhile, chop 3 or 4 onions, 3 or 4 stalks of celery, and several strips of bacon, and fry them until the onion is clear. If you don't dig bacon, use ¼ cup butter or soy oil. I've never tried this with thinly sliced carrots or green pepper, but I bet it'd be good

Peel and dice the potatoes.

When the fish is mashed and cooked, dump the diced potatoes and sauted vegetables into it.

Mix together a quart or so of powdered milk and dump it in.

Season with a tablespoon of dill weed and a ½ teaspoon of poultry seasoning. Salt to taste.

If you want this thick, mix ¼ cup of corn starch or flour with water and slowly dribble in. Stir fast or you'll end up with lumps.

SUNFLOWER FISH
(serves three starving freaks, or four hungry ones.)

Melt butter in a baking dish, about ½ cup. Mix in a tablespoon dill weed, a mashed clove of garlic, and some onion salt. Roll thawed perch fillets around in it, and lay them out in the bottom of the pan. Sprinkle a good handful of sunflower seeds over them and bake ½ hour in a 350° oven. Serve with the sunflower butter sauce. With rice , this is one of my favorite meals.

NUTRITION RIGHT

The United States, the richest country in the world, ranks 26th on a scale comparing all the nations for life expectancy. One of the major reasons for this is that the foods Americans eat are refined, processed, and preserved; in other words, stripped of most of their nuitritional value. An example of this is our "Staff of Life", bread.

Small milling companies in the 1800's could use stone grinders to grind wheat berries into a rich good WHOLE GRAIN flour.

But the growing milling companies in the later part of the century converted to using steel grinders so they could process flours faster and make more profit.

The steel rollers pulverize the "corn" (or endosperm) of every wheat grain into white flour. The germ and bran, the most nuitritious parts (composing about 90% of the wheat's nuitritional value) are sifted out and sold as health foods or animal feeds. This grinding process is still being used today.

The advantages of making white flour for the money-makers is that it makes a lighter and pastier (though less nuitritious) dough for commercial, consumer-oriented breads and pastries, and it can be stored longer.

The STEEL GRINDING and REFINING process removes 22 natural essential nutrients, including the entire vitamin B complex, veitamin E (for which grains are a good source), and many essential trace minerals.

The ENRICHING process adds back a few synthetic B vitamins which have little value since they are synthetic and are not being used in the balance of the complex, no vitamin E (the deficiency of which has been connected with aging and heart disease), and very few trace minerals (which are needed by the body to metabolize vitamins). The enriching process was started after research concluded that white flour and white bread had low nutritional values. During World War II, so many people depended upon white bread for nutrition, that minimum enrichment standards were set by the government. But these were insufficient.

The artificial AGING and BLEACHING process, used to whiten the flour, employs dangerous chemicals which are permitted by health standards when low dosages of these chemicals in the flour and bread do not immediately poison people.

In addition, commercial white breads are often inflated with carbon dioxide to make them spongy. Emulsifiers can be added to keep the bread softer, longer, and allow the breadmakers to use greater amounts of water to make the bread heavier. Preservatives are usually used to inhibit mold, and so give the bread a longer shelf life. And artificial colors and flavors, some of which are suspected of causing cancer in laboratory animals, can make up for the appearance of lacking ingredients.

And finally, it is not exactly known, by chemists and biochemists, what happens to all these chemicals when they are mixed together in the bread dough, when they are baked, when they sit for long periods of time on the shelf, and when they enter the human body.

YOU ARE WHAT YOU EAT!

The milling and baking industries are driven by the need for expansion in search of profits. This explains the reason for many of their food refining and processing techniques: they mean more money for that one-tenth of one percent of the population that controls the industry and wealth of this country. Little thought has been given to the value of the flour and bread in human terms. That they add little to the body but fat and chemicals does not seem to make a difference to those who base their decisions on making ever more money. We believe that no change will come about until people learn about what they are eating and demand nutritious food as a basic human right. *From a leaflet by the Peepul's Bakery.*

Bob Seger's last album was called Mongrel.
A lot of people thought it was a bitch.
You'd figure his next album would be a son of a bitch.
Instead, it's a Brand New Morning.

CALENDAR OF PUBLICK EVENTS

FRIDAY 29

POP WAGNER - folk & blues; Extemp, 9pm, 75¢

DEAN CARR, folk music, New Riverside Cafe, 9pm, $1

"DEAD OF NIGHT" – horror film, Acme, 8, 10pm, & midnight, $1

CHRIS KEARNEY - the Whole, 8:30, $1.50

COMEDY SHORTS – Laurel & Hardy, W.C. Fields, 3 Stooges, Chaplin – plus chpt. 6 of "SPY SMASHERS" - Xanadu, 8 & 10pm, $1

ALICIA de LARROCHA, pianist, with the Minn. Orchestra, Northrop, 8:30, $3–$7.

"SPOON RIVER ANTHOLOGY", play for adults, by Childrens Theatre, at the Institute of Art, 2pm, $2.50

"PHANTOM of the OPERA" (1925) Lon Chaney horror film, Bijou, 8 & 10pm, $1

"PIG in a BLANKET", play about male-female relations, opening today, by the A & T Theatre Group, at the Chateau, 8pm, donation.

COMIC OPERAS – " A Hand of Bridge", "Dick Tracy - Ace Detective", & "Gianni Schicchi" - 3-one act operas; Theatre of Involvement, 8pm, donation.

MARK TWAIN TONIGHT show portraying Mark Twain's wit & personality; Brave New Workshop-Washington, 8 & 10pm, $2.75

"SIGMUND FREUD'S AMERICAN DREAM MACHINE...AND OTHER ABBERATIONS" improvisational satirical revue, by Brave New Workshop- Henn., 8 & 10pm, $2.75.

"COCK-a-DOODLE DANDY" (by Sean O'Casey) Irish comedy dealing with Magic, demons, etc., Theatre in the Round, 8pm, $3, $2 for students.

"THE HOLY OUTLAW" an hour film on Daniel Berrigan & ""EMORIES of UNDERDEVELOPMENT" Cuban movie dealing with an intellectuals problems after the revolution - U Film Society, Museum of Nat'l Hist, 7:30, $1.50.

"SPIRITS of the DEAD" - Edgar Allen Poe film with Jane Fonda & Brigitte Bardot; U Film Soc, Mus of Nat'l Hist, 10:30

"FRESH MEAT" play dealing with human-animal relations - Minn. Ensemble Theater, 8pm, $2.75. $2 for students.

EARTH KITCHEN, in Newman Center (17th & University SE) prepares a meal of natural & mostly organic awareness promoting food to feed the body, soul and spirit of the people. Open 6pm–9pm every Friday night.

"FREAKS" - Tod Browning's film, Flem-Film, 8, 10pm & midnight, $1

"HOUSE of WAX" with Vincent Price & "CAPTAIN MARVEL, Chpt 4", Piper, 8, 10pm, & midnight, $1

"STREETCAR NAMED DESIRE" film by Tennessee Williams, Newman Center, 8pm.

SATURDAY 30

COMIC OPERAS see Friday.

"PIG in a BLANKET", $1.50, see Friday.

"MARK TWAIN TONIGHT", see Friday.

"SIGMUND FREUD'S AMERICAN DREAM MACHINE..." 8, 10, 12, see Friday.

"ROBIN HOOD" play for older children, Childrens Theater, Institute of Art, 2pm, $2.50 $1.75 for children.

"SPOON RIVER ANTHOLOGY", see Fri.

"COCK-a-DOODLE DANDY", see Friday.

"DEAD of NIGHT" see Friday.

CHRIS KEARNEY, see Friday.

MAX SWANSON & PHIL KITCHEN - multi-lingual folk music, Extemp, 9pm, 75¢.

"THE BLUE ANGEL" (1930), German film with Marlene Dietrich, Xanadu, 8 & 10pm, $1

"THE HOLY OUTLAW" & "MEMORIES of UNDERDEVELOPMENT", see Friday.

"SPIRIT of the DEAD" - see Friday.

"FRESH MEAT" 7 & 10pm, see Friday.

WARREN PARK - New Riverside, 9pm, 75¢.

"FREAKS" - see Friday.

"PHANTOM of the OPERA' - see Friday

"HOUSE of WAX", see Friday.

"STREETCAR NAMED DESIRE", see Friday.

GARAGE SALE: to raise money for Prospect Park Pre-school, at 164 Arthur SE, Prospect Park, 10am–5pm.

SUNDAY 31

COMIC OPERAS - see Friday.

"PIG in a BLANKET" $1.50, see Friday.

"MARK TWAIN TONIGHT", 8pm only, see Friday.

"ROBIN HOOD" - see Saturday.

MUSIC by FRANCIS POULENC - instrumental, vocal & piano music by Richard Zgodava & Chamber Arts Quintet & Chorale - Walker Audit., 8:30, $3, $2 studt.

"DEAD of NIGHT", 8pm, see Friday.

BLUE FREEDOM – progressive jazz group - Extempore, 9pm, 75¢

"FRESH MEAT", see Friday, donation.

WHOLE EARTH RAIN BOW BAND – fun, magic & mystery for Halloween, - New Riverside Cafe, 9pm, 75¢.

"PHANTOM of the OPERA", 8pm only, see Friday.

"HOUSE of WAX" - 7:30 & 9:30, see Fri.

"THE ALASKAN CARIBOU" & "OUTBOARD to ALASKA" - films for the family; St Paul Arts Ctr., 1, 2, & 3pm, FREE.

"THE LIGHT of EXPERIENCE" - St. Paul Arts Center, 4pm, FREE

MONDAY 1st of Nov.

We're all Bozos on this bus!

TUESDAY 2

"SIGMUND FREUD'S AMERICAN DREAM MACHINE" - 8pm, see Friday.

PEOPLE - a theater group at the 'Whole', 8pm, $1

OPEN STAGE - New Riverside, 9pm, 25¢.

addresses

EXTEMP COFFEEHOUSE 325 Cedar Av.
RIVERSIDE CAFE Cedar & Riverside
ONE GROVELAND 19th & Nicollet
GUILD of PERFORMING ARTS 504 Cedar
BRAVE NEW WORKSHOP 2605 Hennepin So.
FLEM-FILM SOC. 1661 Grand Av., St. Paul
XANADU FILM 1425 University Av. S.E.
PIPER FILM CLUB 3404 Lyndale Ave.
BIJOU FILM 2829 Hennepin Ave. S.
ACME FILM 7½ E. 26th St.
THEATRE in the ROUND 245 Cedar Ave.
THEATRE of INVOLVEMENT 331 17th Av SE
WALKER ART CENTER Vineland Place
INSTITUTE of ART 201 E. 24th St.
THE CHATEAU 425 13th Ave. S.E.

WEDNESDAY 3

"SIGMUND FREUD'S AMERICAN DREAM MACHINE...." - 8pm, see Friday.

JIM KWESKIN & STEVE KLATT & GARY HEIL at the Whole, 7:30, $1

BILL JOHNSON - Extemp, 9pm, 50¢

PAUL COLBERT - country folk - New Riverside Cafe, 9pm, 50¢

THURSDAY 4

COMIC OPERAS - see Friday.

"SIGMUND FREUD'S AMERICAN DREAM MACHINE...." - 8pm only, see Friday.

"SPOON RIVER ANTHOLOGY" - see Friday for details.

JIM KWESKIN - see Friday.

DAKOTA DAVE HULL - Extemp, 8pm, 50¢

JIM MATTSON - freak folk music, New Riverside Cafe, 9pm, 50¢

"SCARLET EMPRESS" (1934, von Sternberg), Marlene Dietrich - Bijou, 8pm, $1

"ZERO for CONDUCT" & "THE CORONATION" - French films; St Paul Arts Center, 8pm.

FRIDAY 5

COMIC OPERAS - see Friday.

"PIG in a BLANKET" - see Friday.

"MARK TWAIN TONIGHT", see *Friday*.

"SIGMUND FREUD'S AMERICAN DREAM MACHINE...." - see Friday.

SECOND CHANCE – Minn. Dance Theater dances to "Untitled", "Unfinished Dinner Divertissements", & "La Rencontre" - Cedar Theatre, 8pm, $2.50, students, $1

"SPOON RIVER ANTHOLOGY" - see last Friday.

"COCK-a-DOODLE DANDY", see Friday.

JIM KWESKIN & STEVE KLATT & GARY HEIL – folk music at the "Whole", 8:30, $1.50

MAURY BERNSTEIN - musical folklorist - Extempore Coffeehouse, 9pm, 75¢

"FATHER BROWN" - Alec Guinness in detective film, Xanadu, 8 & 10pm, $1

HUGE CAFE BENEFIT with millions of musicians, New Riverside Cafe, 9pm, $1

"SCARLET EMPRESS" – 8, 10pm & midnight, see Thursday.

The Original BULLETIN BOARD!

community

THE "POETRY CLASS" has begun Sundays 8:30pm upstairs at the Extempore. See Kitten or Craig or Ron.

EXTEMPORE DRAMA CLASS moved from Mondays 7:30pm to Thursdays 8:00pm to accomodate more people.... There is still room for a Few more people...*Extempore*.

NEEDED – VOLUNTEERS: Kitchen, kustodial, painting, doormen, etc., etc. ... Nights, 8–12 or am jportion. Soon days too. Apply yesterday, today, but please don't put it off til tomorrow.
Coffeehouse Extempore
325 Cedar Ave. S, West Bank,
U.S.A. 332 1023, Ron or Gary or Jerry.

HUNDRED FLOWERS needs the use of an IBM selectric typewriter. It will make our layout night much less of an ordeal. Please. 333 3717, 333 8471, ask for anuone.

transport

NEED A RIDE to Seattle? Share expenses. Leaving Friday, Oct 29. 333 0037.

NEED A RIDE West to California or wherever, whenever or sooner. Mark, 690 3443.

STEP-UP VAN, furnished perfect for truckin'. Ford, cheap. Gotta sell it fast. Good condition. Scott, 338 5776.

RIDE OR HITCHING partner to Ann Arbor, Mich. Leaving anytime soon, Brigid 338 5297.

FOR SALE: 1966 Dodge van. $900.00 Good shape. Call Sandy. 824 4747.

ARTHUR is looking for a ride to or in the direction of N.Y.C. Can rub your back, maybe buy a little gas. 338 7254.

TWO WOMEN need ride to California or someone to hitch with. Call 227 9619, ask for Joyce.

HOUSING GUIDE!

URGENT: 1 girl roommate wanted for Nov. 1st. No hassles; own room. Call Kathy, 824 4965. Pets OK.

ROOM available in house with 5 freaks. 3 men & 2 women. We would prefer a woman. The room is available immediately for 1 month, thru Dec 1st. $35. We try to have our evening meal together. Talk to John or Karl or Carol or Sue or Walt. 824 1556.

WANTED: for Nov. 1st; 1–2 women to share 4 bedroom house near West Bank with 2, $35.00/month plus utilities. Call 335 8071.

WE ARE LOOKING for people to share our house with us. Must dig little kids. Call Diana or Jay, 823 8824.

I'M LOOKING for a girl to move into an apartment with (or into her place?) about Nov. 1st. Need a roommate? I'd like to meet someone soon. Call Carol between 5–6pm or 11–12pm; 332 0079.

Toy collie hit Tuesday night in front of Liberty House. Ask at Liberty House.

Mo Rug Or Cbrary
1315 Cedar Ave So
Mpls
55411